THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—ISAIAH LII, 7.

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FIFTY-THIRD SEMI-ANNUAL CONFERENCE.

[CONCLUDED FROM PAGE 710.]

CONFERENCE met in the Tabernacle on Sunday, Oct. 7th, and the choir sang:

Great is the Lord, 'tis good to praise
His high and holy name.

After prayer by Apostle George Teasdale, the choir sang:

Though deepening trials throng your way,
Press on, ye Saints of God.

PRESIDENT GEORGE Q. CANNON

Read from the 84th section of the Doctrine and Covenants, concerning the Priesthood and its descent from Adam through the Church of God through all generations; also of the powers and privileges conferred upon its possessors. It was an onerous duty to teach the people the things of God; one which he would not attempt unaided by Him. When he thought of the great changes wrought in the earth in regard to faith in God since the advent of the Gospel, the more thankful he felt that he and his family had this faith. Fifty years ago the world stood aghast at the things taught by Joseph Smith. Eighteen centuries had elapsed since God had been recognized as revealing His will to man. The silence was deep, profound and uninterrupted, as much as if the Almighty, His angels and the heavenly powers had been dead, or as if all communication had been cut off between this world and the realms above. Tradition and ancient writings were all that had kept up the idea of God's existence, and even this idea was very imperfect and largely the result of speculation. A diversity of opinions were held. Angels were painted with wings, half fowl and half man, and other views equally ridiculous were entertained. But Joseph Smith startled the world by declaring that he had seen God and angels, and that they had communicated divine truths unto him.

For this the world thought him worthy of death. It was indeed wonderful that in the midst of all the doubt and skepticism so widely prevalent, a man should be found with faith sufficient to receive such things and declare them to his generation. Joseph testified that God was a being of body, parts and passions, that angels were exalted men, without wings, and that God and His Son Jesus Christ, though similar in appearance, were two distinct individuals. Since then thousands have been enabled to corroborate his testimony. The ancient faith had been restored, and its reflected influence was apparent in the outside world. The pendulum which swung between skepticism and credulity, moved from the former to the latter extreme. Spiritualism made its appearance, and faith in supernatural manifestations increased. But, strange to say, the same unwillingness to receive the truth remained. There was only one medium through which the powers of godliness could with any safety be made manifest. This was the Priesthood. If that were taken away, the world would be left as it was before Joseph Smith came forth. It was a noteworthy fact that he did not presume to act in the name of the Lord until he had received authority to do so. How consistent this was, that he should patiently wait the due time of the Almighty, until John the Baptist, who held the keys of the Aaronic Priesthood in former times, came and delivered them unto the modern Prophet and his associate Oliver Cowdery, who thereupon were commissioned to baptize each other, and others who believed in their mission. Afterwards came Peter, James and John, who held the keys of the Melchisedek, or Greater Priesthood, and likewise delivered that authority unto those men. Hence this Church stood out distinct from every other religious organization, deriving its powers from God alone. A new order of things was commenced upon earth from the time of its establishment. All that characterized the Church of God in ancient days was manifest in the Church in modern times, and the history and experience of one was almost the exact counterpart of the other, not only with regard to the gifts and graces of the Gospel and their manifestations, but in the persecutions which the Church endures. Thus was this Church a living testimony to the fact that God had again spoken from the heavens, and set His hand once more to accomplish His work. Crystalized tradition and unbelief, like a wall of adamant, had to some extent stood in the way of its progress, but God was now raising up a generation in the midst of these mountains who were untrammeled by the traditions of their fathers, and their faith, he hoped, would be correspondingly superior. The young Elders of Israel should go forth without purse or scrip to preach the Gospel, that their faith and reliance in the Lord might be developed, and those parents who provided their sons with money to go upon missions, were doing them harm instead of good.

PRESIDENT JOS. F. SMITH

Regretted that the previous speaker had not continued. He himself never felt stronger in the faith than at present, and felt there was everything to encourage the people to feel likewise. The Church and kingdom of God had been established upon the earth, and the Gospel of Christ and the Holy Priesthood again restored and conferred upon men. The organization of the Church was more perfect to-day than in the days of the ancient disciples.

He looked to see the advent of the time when the miracles of old would no longer be cited to awaken wonder, as they would be lost sight of in view of the more wonderful manifestations of modern times. The gathering of Israel in this age was in itself a far more marvelous accomplishment than the bringing of Israel out of Egypt in the days of Moses. Zion was bound to grow and increase, and the purposes of God would be consummated, despite all opposition. All that our enemies did would only tend to expedite and give impetus to this work. They might aim and intend otherwise, but God would overrule all for the good of His Saints and the discomfiture of their foes. He had never seen, in the last thirty years, anything to make him alter his faith in this fact. Personal testimony was the great desideratum with members of the Church in relation to its truth. He who did not know for himself, and was dependent upon others in this respect, was in a pitiable condition. There was no freedom for such a one. He himself was not dependent upon his brethren for the knowledge he had of God's truth. Truth was received through men, but simply as mediums of the Almighty. This Church did not receive the Book of Mormon or the revelations of the Doctrine and Covenants from Joseph Smith, but from the Almighty, who chose Joseph as the instrument to bring them forth. While we honored Joseph the Prophet for the noble part he had played, we honored God more as the Author of all good. The Priesthood came through man, but not from him originally. A man who was kept in the Church by another man's will and influence, was not a man himself, but a vassal and a serf. All should know for themselves and stand upon their own accountability, otherwise their house was built upon the sand, and when the storms descended it would be liable to fall. The Church of Christ was full of life and light, and all who drank of it were qualified to know of its truth, and they were then members of Christ's Church, and hearkened to the counsels of those placed over them simply because they willed to do so. This was the case with the great majority of this Church. They knew what they were doing, and could not be moved, except by something better presented to them than that which they already held. A good Latter-day Saint would always be found willing to receive that which was better than what he already possessed. The commandments of God were various, suited to the needs and condition of His children. The Ten Commandments were good as far as they went, but they were not all that must be obeyed. The young man who told the Savior he had kept all the commandments from his youth up, still had a weak point in the love of worldly wealth, which induced him to forfeit the riches of eternal life. The parable of the talents portrayed the condition of man in his stewardship on earth. Those who would inherit a fullness of glory must go the whole length of the law upon which that glory is predicated.

The choir sang an anthem:

The Lord hath brought again Zion.

Conference was adjourned till 2 p.m. Benediction by Bishop John Sharp.

On assembling at 2 p.m., the choir sang:

Come follow me, the Savior said;
Then let us in His footsteps tread.

After prayer by Counselor John W. Young, the choir sang:

'Twas on that dark, that solemn night,
When powers of earth and hell arose.

President Geo. Q. Cannon then submitted the following additional names of missionaries, who were unanimously sustained by the Conference vote:

SWISS AND GERMAN MISSION.

Wm. C. A. Smoot, jun., Provo.

SCANDINAVIA.

John Anderson, Andrew Renstrom, N. C. Mortensen, Huntsville; Ola Olsen, Hooper; H. D. Petterson, Wilson; Ole Hansen, Smithfield.

GREAT BRITAIN.

William Salter, Ogden; William M. Davis, Willard; S. N. Allen, Mount Pleasant.

SOUTHERN STATES.

Wiley Cragun, Pleasant View; Willard E. Bingham, Wilson; Joseph N. Seely, Indianola.

The following general authorities of the Church were also sustained by the vote of the Conference: John Taylor, Prophet, Seer and Revelator to, and President of the Church of Jesus Christ of Latter-day Saints in all the world. George Q. Cannon as First, and Joseph F. Smith as Second Counselor in the First Presidency. Wilford Woodruff, President of the Twelve Apostles. Members of the Council of the Apostles: Wilford Woodruff, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Albert Carrington, Moses Thatcher, Francis Marion Lyman, John Henry Smith, George Teasdale and Heber J. Grant. Counselors to the Twelve Apostles: John W. Young and Daniel H. Wells. The Counselors to President John Taylor: The Twelve Apostles and their Counselors, as Prophets, Seers and Revelators. Patriarch of the Church: John Smith. The First Seven Presidents of Seventies: Henry Herriman, Horace S. Eldredge, Jacob Gates, Wm. W. Taylor, Abram H. Cannon and Seymour B. Young. The Presiding Bishop of the Church: Edward Hunter, with Leonard W. Hardy and Robert T. Burton as his Counselors. John Taylor as Trustee-in-Trust for the body of religious worshipers known and recognized as the Church of Jesus Christ of Latter-day Saints, to hold the legal title to its property and contract for it. The Counselors to the President, the Twelve Apostles, their Counselors, and Bishop Edward Hunter, as Counselors to the Trustee-in-Trust. Wilford Woodruff as Historian for the Church, and General Church Recorder. Albert Carrington as President of the Perpetual Emigration Fund Co., for the Gathering of the Poor, and F. D. Richards, F. M. Lyman, H. S. Eldredge, Jos. F. Smith, Angus M. Cannon, Moses Thatcher, Wm. Jennings, John R. Winder, Henry Dinwoodey, Robert T. Burton, A. O. Smoot and H. B. Clawson, as his assistants. Truman O. Angell as General Architect of the Church, and T. O. Angell, jun., and W. H. Folsom as his assistants. As Auditing Committee: Wilford Woodruff, E. Snow, F. D. Richards, J. F. Smith and W. Jennings. George Goddard as Clerk of the General Conference. George F. Gibbs a Church Reporter.

President George Q. Cannon said, owing to the death of Elder Orson Pratt, who acted as Church Historian, it was necessary for that vacancy to be filled, and the name of Wilford Woodruff was then put before the Conference as Historian and General Church Recorder, who was sustained by a unanimous vote.

The Sacrament of the Lord's Supper was then administered, after which the congregation was addressed by

PRESIDENT JOHN TAYLOR.

A great many interesting principles had been advanced since the opening of the Conference. The Saints should comprehend the important position they occupy in relation to the world, the nation they were associated with, and the responsibilities resting upon them as messengers of salvation to the nations of the earth. It was further necessary to comprehend the past, the present and the future, for with all these this people had to do. The Saints sometimes entertained erroneous notions in relation to the people of the world, and were narrow and contracted in their views. Like the ancient Jews who proclaimed themselves the "Temple of the Lord," we were sometimes oblivious of the fact that God had "made of one blood all the nations of the earth;" that He had given them all a portion of His spirit to profit withal, and that He was the Father of the Spirits of all flesh and interested in the salvation of all men as His offspring. The Saints should feel towards the people of the world as God feels towards them, and He so loved them that He gave His only begotten Son that whosoever believed in Him should not perish, but have everlasting life. Jesus said He came not to condemn the world, but that the world through Him might be saved, and He sent His apostles forth to preach the Gospel to all the world, with the warning that the alternative of damnation would necessarily follow its rejection. A dispensation of the same Gospel had been delivered to men in these days, by the opening of the heavens, the restoration of the Holy Priesthood, and the revelation of the Lord's will to man. The Twelve Apostles were set apart as special messengers to unlock the doors of salvation to the nations. Their commission was the same as in former ages. To assist the Twelve were the Seventies, all called and ordained of God for that purpose, and when they had fulfilled their mission and delivered the warning message, they would have done no more nor less than God required at their hands. They were not responsible for the acceptance or rejection of their words. Their duty was simply to preach the Gospel, and administer its ordinances to believers. They were then rid of the blood of this generation and the result rested with the Almighty. Outside of the Gospel, there were many worthy principles extant. Nearly all men felt that it was right to be honest. In mercantile life it was considered disgraceful not to meet business engagements. These were good principles. The shedding of blood was shocking in the eyes of most men, and laws were passed to prevent it and punish murderers. The protection of virtue was another good principle, which, though not practiced as it should be, was correct so far as it was observed. There were thousands, perhaps millions of men who would not countenance crimes of any character, yet they were not members of the Church of Christ. God destroyed the antediluvian world for wickedness, but He did it for their own benefit, to prevent them from adding sin to sin, and placing themselves beyond the pale of redemption. Another reason was that pre-existent spirits, who were waiting to receive tabernacles on earth, were worthy of a better lineage than then existed. So God swept the wicked off to make room for a more righteous generation. Before the flood, however, there were righteous people, such as

Enoch and his city who were translated heavenward, while the wicked were removed by the flood and their spirits were shut up in prison until the time when Christ, in the interval between his death and resurrection, went and preached to them. Such would be the fate of all who rejected the Gospel now. Elders who were persecuted for preaching the word of life, had the satisfaction of knowing that it was the same with Christ, their Master, and all the Holy Prophets. God did not coerce men, neither should His servants, and all who persecuted their fellow creatures were of their master, the devil, who was cast out of heaven for seeking to destroy the free agency of man.

PRESIDENT GEO. Q. CANNON.

The Latter-day Saints had built up a commonwealth which, but for the prejudice existing against them, would be the praise and admiration of all men. Persecuted from the beginning of their history, mobbed and driven, they had fled from civilization to these mountains, and the work so far accomplished by them was truly wonderful. Made up of all nations, yet dwelling in peace and harmony, and coming here poor and destitute in many cases, yet now prosperous and happy, the hand of the Almighty was manifest in their preservation and advancement. This people had been treated as a step child by the parent government, viewed with jealousy, and oppressed without cause, yet through it all they had prospered. The union, patience, and industry of the Saints had successfully counteracted all hostile efforts, and their qualifications for self-government had been developed and made manifest. No other part of the Union could furnish such an example. God's hand was apparent in all our history. He evidently designed this land for just such a people as the Saints, and their enemies had driven them to the fulfillment of their destiny.

PRESIDENT JOHN TAYLOR.

The Latter-day Saints considered they had rights, but even though robbed of them, treated scurvily and oppressed by national representatives, they had submitted patiently and quietly. But they proposed to test the constitutionality of every oppressive law passed against them, and if the nation persisted in persecuting this innocent people, they would appeal to God and leave their cause in His hands. The God of Israel was on the side of Israel, and there were more for us than against us. Those who did not keep the covenants they had entered into, would be condemned. No one would pass by the angels and Gods, standing sentinel at the gates of the Celestial Kingdom, who did not abide the celestial law. God expected His people to do all that He required of them. God was building up Zion, and Zion means the pure in heart, who would operate for the welfare of a fallen world, but not condescend to the damnable ways of the wicked. Woe to them who fought against Zion!

The choir sang an anthem:

How beautiful upon the mountains.

Conference was adjourned till next April, at the regular time, in the Tabernacle.

Benediction by Patriarch John Smith.

Following are the titles of the pieces sung by the choir during Conference, together with the names of the composers of music, who are all members of the Church and residents of Utah:

"Who can stand against the work of the Lord?" L. D. Edwards; "The gathering Saints," E. Stephens; "The Lord hath brought again Zion," A. C. Smyth; "Great s the Lord," H. A. Tuckett; "How beautiful upon the mountains," John Tullidge; "The Lord will comfort Zion," Geo. Careless.

The words of these anthems were taken from the Bible, Book of Mormon and Doctrine and Covenants.

"Glorious things of Thee are spoken," J. S. Pansey; "Zion stands with hills surrounded," A. C. Smyth; "We are not ashamed to own our Lord," J. J. Daynes; "Zion prospers, all is well," A. C. Smyth; "Come thou glorious day of promise," A. C. Smyth; "The millennial dawn," George Careless; "Come follow me," Henry Emery; "Hail to the brightness of Zion's glad morning," E. F. Parry; "How are thy servants blest, O Lord?" J. J. Daynes; "The reign of righteousness," E. Beesley; "Jesus mighty King in Zion," John Edwards; "God is love," T. C. Griggs "Praise to the Lord," E. Beesley; "Press on, ye Saints of God," George Careless; "All hail the glorious day," John Tullidge; "Softly beams the sacred dawning," L. D. Edwards; "Sacramental hymn," H. E. Giles; "Columbia's fairest star," E. Beesley.

GEORGE GODDARD, Clerk of Conference.

ALMOST CONVINCED.

AN interesting incident occurred in Salt Lake City a few days ago, as showing how strangers are sometimes impressed by the proceedings and spirit of meetings of Latter-day Saints. A gentleman who does business with some firms in this city, came from the East last week, being on his first visit. He was a regular and attentive attendant at the meetings of the General Conference and appeared to be deeply interested in what he heard and observed. On last Sunday evening he was also present at the Conference of the Young People's Associations, and was accompanied by a friend of ours, who sat next to him. Towards the close of the interesting proceedings his companion asked him: "Well, what do you think of 'Mormonism' by this time?" His reply was delivered in a tone of most solemn earnestness, and not free from an evidence of emotion. He said: "My G—d, I must leave and go home or I will have to be baptized and become a 'Mormon.'" This was an honest expression of his position. So deeply was he impressed with the truth of the teachings to which he listened during his stay in Salt Lake, and so fully sensible had he become that there was a power of divinity in the system that produced the results he witnessed, that conviction had begun to settle down upon his mind, and he felt, if he remained, resistance to its influence would be futile. Very likely, as in hundreds of instances, when he weighed his worldly prospects in the balance with the inevitable results of casting his lot with such an unpopular people, his heart failed him, and caused the element of alarm to enter his soul. It takes a strong and resolute will to stand by the promptings of conviction when confronted by the certainty of popular ostracism and scorn. Many millions do not possess it. In this respect the "Mormons" present the grandest spectacle of modern times. So firm are they in their faith, as a community, in the controlling power of Omnipotence, exercised in their behalf, and so sturdy and unflinching in adherence to their convictions of truth, that all else become secondary considerations. To think of successfully crushing a people with such characteristics, is the essence of folly.—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 12, 1883.

DEATH OF BISHOP HUNTER.

It becomes our duty to record the death of one of Israel's greatest and best known men—Edward Hunter, Presiding Bishop of the Church of Jesus Christ of Latter-day Saints. This noble veteran passed peaceably away at 7-45 p.m. on Tuesday, the 16th of October. The immediate cause of his death is said to have been inflammation of the bowels, but doubtless old age and the consequent diminution of vital force had as much to do with it as anything. He was in his ninety-first year, and though he had possessed a wonderfully healthy and powerful body, combined with an equally vigorous intellect and remarkable will power, it has been noticeable for some months that he was gradually failing. He kept about, however, his strong will evidently sustaining him when his bodily powers seemed loth to respond. He was present at the late General Conference of the Church, and attended to business at his office as late as the 12th ult. Finally, like a shock of grain fully ripe, he was gathered into the garner, his last moments being as serene and peaceable as his whole life has been active and useful.

Edward Hunter was born in Newtown Township, Delaware County, Pennsylvania, June 22, 1793. His father's name was also Edward Hunter, of the same County and State, and he was descended on his paternal side from a distinguished North of England family. His mother's maiden name was Hannah Morris. Her ancestry were of Quaker stock, and came from North Wales, but settled in Pennsylvania in an early day. His early training was as a farmer and grazier, in which pursuits he excelled; he was noted throughout his life for his wisdom in agricultural matters, and especially for his excellent judgment in regard to live stock. He also served some time as a currier, and carried on a mercantile business. He was a man of standing and wealth in the community in which he lived before he embraced the Gospel, which event occurred in the year 1840, and after he became connected with the Church he used his means very liberally in carrying on the work of God. During the first year he gave the Church $15,000, which was an exceedingly large sum in those days. He continued to deal out his wealth with an unsparing hand for carrying on the works of the Church, aiding the poor, and relieving the Prophet in times of financial embarrassment, until Joseph Smith told him he had done enough. Joseph Smith possessed no truer friend at that time than Edward Hunter. The Prophet had visited him at his home in Pennsylvania some months before he joined the Church,

and from that time a strong friendship sprang up between them, which existed as long as either lived, and which we may presume is perpetuated now in another sphere. It may be mentioned as a curious circumstance, that Brother Hunter was first led to think seriously about the doctrines advocated by the "Mormon" Elders after having taken up the cudgel in their defense. He was always, as his father had been before him, a man of independent thought in matters of religion. He had imbibed from his infancy the doctrine that all men were entitled to perfect liberty in religion, or the right to worship as they chose. When three "Mormon" Elders came into the region where he lived to proclaim their doctrines, and the people manifested a disposition to oppose and persecute them, he stood up in their defense so stoutly as to secure them a hearing. When he retired to bed, however, after this event, he was unable to sleep for thinking about the Elders and the truths they had taught. In the sincerity of his heart he appealed to heaven for an answer to the question: "Are these men the servants of God?" It was then that he received his first testimony of the divinity of the work with which he afterwards became so prominently connected. In response to his question a glorious light appeared immediately before him, which was so overpowering that he hid his face from it. That was his first testimony, but not his last by any means, for perhaps no man in the Church knew better than Bishop Edward Hunter did that the work he was engaged in was of God. Certainly no man living has given greater proofs of his fidelity to that work than he did. He counted riches, position in society, the honors of men, the prospect of a life of ease and luxury, and the friendship of kindred while in mortality, as nothing compared with eternal life in the presence of God; and this he knew he could only gain by an observance of the laws of the Gospel, and he has doubtless earned the reward which it was his highest ambition to gain.

Brother Hunter was first ordained a Bishop to preside over the 5th Ward of Nauvoo on the 23rd of November, 1844. At the time the Wards were organized in Salt Lake City, whither he had journeyed soon after the Pioneers, being among the first company that followed them, he was made Bishop of the 13th Ward. He held this position until, on the death of the Presiding Bishop of the Church, Newel K. Whitney, he was appointed to succeed him in that office. He officiated as Presiding Bishop of the Church for a period of thirty-one-and-a-half years, and discharged the important duties connected with his office in such a manner as to win the confidence and esteem of all who knew him. He was a good business man, clear-headed, and firm but kind and conscientious in all that he did. He acted the part of a father to the poor, and many thousands have cause to bless his memory for kindness and substantial help received at his hands. He was somewhat noted for certain peculiarities of manner, and many of his odd expressions and droll replies to questions asked him, are almost as widely known as his name. He had an abrupt, crisp, sententious style of talking, and occasionally dodged about from one subject to another in a manner that was apt to lead people to think he was absent-minded. But not so; if any person attempted to take advantage of him with this idea, he soon found he had mistaken his man. He was a keen observer and a good judge of human nature, and his eccentricities were

doubtless assumed very often for a purpose. When approached on a subject upon which he did not care to converse, or asked a question he did not wish to answer, he never failed to throw the person trying to draw him out off his guard and thwart his purpose by ingeniously changing the topic of conversation. He possessed a most excellent memory, and up to the day of his death could recall vividly to mind, and describe minutely, incidents that occurred in his boyhood days, or in the early history of the Church. His mind was stored with a rich fund of information, and to sit and listen to him relate things that he had learned or observed almost four score years before, as well as circumstances of more recent date, from his varied experience, was a pleasure which the writer and many others of his personal friends always thoroughly enjoyed.

The simple, unassuming style, the generous sympathetic nature, the unswerving devotion to principle which Bishop Hunter evinced throughout his life, marked him as one of the noblest and best men of the age. He used to tell sometimes that his father's advice to him when a boy, had been to always take such a course in life as to merit being invited up, but never ordered down. He evidently acted upon his father's admonition, for no man could be less pretentious or officious than Bishop Hunter was, and yet preserve proper self-respect and dignity. He was devotedly attached to his religion, and without making any parade of piety, he always tried to live strictly in accordance with its precepts. His was an eminently consistent, active and useful life.

During the last few years he has been exceedingly anxious to do all he could for the saving of his relatives and friends who have died without a knowledge of the Gospel. We received two letters from him during the past summer, in both of which he expressed his anxiety to have his son William, who was filling a mission in England, do his utmost to trace up the family genealogy, and obtain the names of his ancestors in Wales, that he might do a work for them in the Temple. He spent a considerable time in the St. George Temple lately, engaged in this work, and before he died he felt that his conscience was clear on that score, as he had done all for the salvation of his dead friends that he could do. There is no cause for mourning over the death of such a man as Bishop Hunter. He filled a long and worthy career here upon this earth; he fought the good fight, he kept the faith, and now he has gone to meet his reward and continue his usefulness in another sphere, while thousands of his survivors will revere his memory and, we trust emulate his example.

The next issue of the STAR will contain the account of the funeral services of Bishop Hunter, as already published in the *Deseret News*.

ARRIVAL OF MISSIONARIES.—Elders Frederick Christenson, Niels C. Mortenson, A. J. Anderson and Andrew P. Renstrom arrived in Liverpool on the morning of the 9th inst., per S. S. *Wyoming*, and proceeded the same day towards their destination, Scandinavia, whither they go to proclaim the Gospel, and labor for the salvation of their fellow-men.

Happiness and unhappiness are qualities of the mind, not of place or position.

ABSTRACT OF CORRESPONDENCE.

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SKETCH OF ELDER MCMURRIN'S LABORS.

We have received from Elder Joseph W. McMurrin the following sketch of his labors, written from Glasgow, Oct. 23, 1883:

"As it has pleased God to release me from my labors in this land, it may not be amiss to give a synopsis of my proceedings since my arrival.

"In looking back upon the past two years, the 24th of Oct., 1881, presents itself before me in a vivid manner. It was upon that day that I left my mountain home to fill a mission to this country, having been called at the previous Conference by the servants of God to leave my loved ones for the purpose of bearing testimony to the truth of the everlasting Gospel as it has been restored to the earth in this dispensation. Little did I know at that time of the great responsibilities that I had accepted through responding to the call then made. But day by day since commencing my labors, I have been shown the importance of my position, and have learned that those who bear the Holy Priesthood act as the agents of God, and to Him they will have to render a strict account for their deeds while dwelling in mortality, and especially for the acts performed by the authority of the Priesthood which they hold.

"From my earliest recollection I have been taught by my parents that some day I would be called upon to forsake for a time the associations of home and friends and go forth to the nations, bearing the message of truth, and I was given to understand that an honor would be conferred upon me when that day came, that my calling would be holy, and inasmuch as I would be faithful, my words would be a savor of life unto life or of death unto death to all those who came under the sound of my voice. These teachings have been verified, and the promises made me in my boyhood have been fulfilled. Ever since leaving home I have felt to praise God for the instructions of my youth, and to plead for blessings in behalf of those who so faithfully taught me the glorious principles of the Gospel. I do not mention these things in a boastful spirit, but in humility, and with a heart full of thankfulness, as I realize the great blessings I have received through being permitted to hear the word of the Lord, as it was given through His servants, from my birth up to the present time.

"I was appointed on the day of my arrival in Liverpool, Nov. 10, 1881, to labor in the Glasgow Conference, and left there for this city on the 11th, where I arrived in the evening of the same day. Twenty-seven years before that time my father and mother left this same great city and started towards the setting sun, for the purpose of casting their lot with the Saints of the Most High God, who were being gathered in one in far-off Utah. They left a comfortable home and bright prospects, and gave the parting hand to friends and relatives, thus forsaking everything that was near and dear to them for the sake of the Gospel. Their journey of over six thousand miles carried them into the tops of the mountains, where the House of the God of Jacob was being established, and their motive for going was to learn more fully of the ways of the Lord, that they might be enabled to walk more perfectly in His paths. For nearly thirty years their home has been with the Saints, and the charm of truth holds them there still. The same principles that caused them to leave this land, has caused me to leave the land of my birth and come to the land of my fathers, with a desire to do good to my fellow-men. Mormonism causes men and women to forsake houses and lands, fathers and mothers, brothers and sisters, and all that they love, because it is the power of God unto salvation.

"Shortly after my arrival here I was appointed to labor in Ayrshire, where I remained for nine months, seeking in my humble way to spread the Gospel message. The thoughts of those days are green in my memory yet, and will be for many days to come, as I cannot forget the many kindnesses I received when I was young and inexperienced in missionary work. During my labors in that District I had the pleasure of baptizing seventeen souls, after which I was appointed to labor in and around the great city of Edinburgh. With much reluctance I bade the warm-hearted Saints of Ayrshire adieu,

and commenced to prepare for the change. Strange indeed were the feelings of my heart when notified of my appointment to the Edinburgh District. At that time there were but a very few Saints in the District, and none of them could provide an Elder with lodgings; and, in addition to this, those who had preceded me in the labors of that District for some time had been men of means, which, of course, enabled them to feel quite independent; that is, they did not have any dread as to how they were to live, as they were able to pay for anything they might desire for the sustenance of their lives. But with me it was entirely different, for at the time of this call I had not enough money to pay my way from this city to Edinburgh. Under these circumstances I must confess that I had many queer thoughts; still I knew that I was engaged in the work of God, and that I had been sent by His servants to publish 'glad tidings of good things.' I knew, also, that the Lord had promised to provide for the wants of His servants, inasmuch as they would be humble before Him and seek to keep the commandments which had been given. With these thoughts and feelings in my heart I continued to prepare for the change, and while engaged in this way the Lord commenced to show unto me that His promises would not fall to the ground unfulfilled. The way was opened up before me, and the blessings of Heaven were given in abundance. I not only received money to pay my fare, but found, on my arrival in Edinburgh, that I had a capital of fifteen shillings. To some this might appear a trifling amount, but to me it was of the greatest importance. I expected to commence work in my new field penniless, but in this I was mistaken; I had the means necessary to commence operations in my pocket. I at once rented a room, and commenced again to bear testimony to the truth, feeling assured that the Lord would not forsake me. I continued to labor in this District for about seven months, and I never knew what it was to lack for food or raiment or a place to lay my head; and during this entire time I was paying for my food and lodgings. Every fortnight the bill was settled, and something always left in my purse. I had no income with which to meet this constant demand, only that given me of the Lord, as He worked upon the hearts of those with whom I was associated. I, of course, feel thankful to the kind friends I met for administering so freely to my wants, as I know full well that they were not forced to do as they did; but at the same time I know that they were being persuaded by the Spirit of God, and that Spirit was poured upon them that they might be led to act in a way that would be for the benefit of God's humble servant, and it is to the Lord I give the glory for the blessings received. He showed me that all men were in His hands, and He could use them according to the pleasure of His own will for the accomplishment of His purposes upon the earth.

"I labored in this District for seven months, and baptized, before leaving, twenty-six new members. Thus the field which appeared to be hard and cheerless, through the blessing of God, was made full of light and joy. The Saints here were extremely kind, and seemed anxious to vie with each other in acts of love.

"My next call was to the Glasgow District, where I labored for a short time under the direction of President David McKay, and on his release to return home in April last, was appointed to succeed him in the presidency of the Conference. My duties, during the past six months, have carried me over a good portion of Scotland, and I have had the pleasure of bearing my testimony to the divine mission of Joseph Smith in all the leading cities of this country. I have taken great joy in defending the Gospel of Jesus Christ, as well as in testifying that Joseph Smith was His chief Apostle in this dispensation.

"Much of my time, however, has been spent in the Glasgow District, and here, as elsewhere, I have enjoyed myself very much in the company of the Saints. They have constantly manifested a strong desire to spread the Gospel. I could not wish for the company of more faithful Saints than I have found many of those in this District to be. I have never known them to shrink from one solitary duty since I first came to labor in their midst, and, as a result of their faithfulness, much of the Spirit of God has been with them, which has enabled them to labor in a fearless manner for the triumph of the truth. Out-door preaching has been prosecuted in a vigorous way during the past summer. From three to six meetings have been held every week by the Saints of this Dis-

trict, all of which have been well attended. Thousands have heard the testimony of truth, and it is to be hoped that the seed in some instances has fallen upon good ground. Some of the local brethren have done a noble work in explaining the principles of truth in our out-door meetings, and the spirited singing of the sisters has had a most pleasing effect upon the passers by, if we are to judge from the number who stopped to listen to it. We have met with some bitter opposition, and at times have been abused in a most shameful manner, but the joy of the Holy Ghost has enabled us to bear with insults and say: 'Father, forgive them, for they know not what they do.'

"During the past two years I have been treated with marked attention by some of my relatives not in the Church. They have ministered to my wants on every hand, and have assisted me in numerous ways to spread the Gospel. No opportunity has been allowed to pass without doing me good. Money and clothing have been given me, also food and shelter, and I pray God to bless and reward these kind and true friends, for they have done me much good, and surely they will not be forgotten at that day when the Lord rewards those who have only given a cup of cold water to one of the least of His disciples.

"Through the liberality of some of the Saints of this Conference, we have been enabled to alter the appearance of our Conference House to a considerable extent. Between eight and nine pounds have been received and expended in making improvements of a good, substantial character, and it is the intention to continue improving in this direction, until the office here will have an appearance of which the President of the Conference or the Saints need not be ashamed. The book debt of the Conference has been reduced over seven pounds in the last six months, which speaks well for the STAR agents, as their prompt payments have brought about this improved condition of affairs.

"While laboring in this District I have baptized seven souls; others have obeyed the truth and have been baptized by Elders who have labored here under my direction.

"And now, after laboring for two years with much pleasure and satisfaction, I am about to return, feeling exceedingly thankful to my Heavenly Father for the blessings He has showered upon me. I would counsel my brethren of the ministry to be faithful in discharging the duties resting upon them. We are sent forth to be lights unto the inhabitants of the earth, and the only way to receive the divine approval is to stand firm and true to our mission, holding aloft the banner of truth, and calling upon all men to repent and turn to the Lord. When we are sent by the servants of God, let us remain in the places to which we are appointed until we are called away by the proper authority, for it is foolishness to testify to the world that truth has been restored, and give the lie to our words by running away like cowards before the battle is half won.

"I thank the Saints, one and all, for their kindness to me, and I pray God to reward them for all they have done. I shall return to my loved ones in Utah, the home of the Saints, where, I trust, I shall yet be permitted to meet with many of the good, faithful Latter-day Saints of Scotland, and I know I shall often look back with pleasure to the happy months I spent while with them.

"My testimony to all the world is, that God has set His hand in this dispensation to perform a marvelous work and a wonder. I know that Joseph Smith was a great Prophet of God, and that the Church, organized under his direction, will stand forever."

NEWS FROM COPENHAGEN.

Elder A. H. Lund, writing to George C. Lambert, from Kjobenhavn Oct. 31, 1883, says:

"I have now got domesticated here in No. 14, with the translator's table at my disposal. On my right side are a lot of dictionaries, concordances, gazettes, etc.; in fact, all the auxiliaries so necessary for a fellow who has the task to take the thoughts of our best men and put them into a new dress. This task has some difficult features about it, especially if one's stock of dressing materials is rather deficient, but even if the stock be complete, it requires considerable tact to dress them in a proper manner; for instance, it

would not do to dress a sublime thought in too common a suit, nor the good, solid thoughts in too fantastic a dress—even wooden shoes with broadcloth wouldn't be the thing altogether; still these mistakes are not so bad as where the thought is killed outright! As you know, I am not a bloodthirsty man, so I try to guard against the latter. How I shall succeed in the selection of the proper dress, I can better tell after I have studied the fashion-plates a little more. However, I do not find the work of translating near so difficult as I imagined. The orthography of the Danish language has changed considerably since my school-days, and the worst is, it has not cast its anchor yet. The leading papers adopt each a style of its own. In this office we have chosen a method about half-way between the two extremes. As the changes conform to certain rules, it is not so difficult to learn to spell correctly as it would at first appear. The construction of the language and the rules for punctuation are the same as before. I like my work. The editorials require a little invention, but Brother Sundwall comforts me: 'If your editorials increase in size like the last, you will want the *Stjerne* entirely for them alone.' No danger, though, I am not fond of writing.

"We are having interesting times in our hall; a great many strangers attend our meetings. Last Sunday evening I really enjoyed speaking to them. To see them sit with their eyes riveted on one's face and their mouths almost half open to drink in every word, is bound to draw one out. Last night we had a Y. M. I. A. meeting. A boy 13 years old delivered quite a lecture on the teachings of Jesus to the Nephites. Besides speaking on interesting topics, they spend considerable time in studying English, in which some are making fine progress.

"We have about fifty attending our Sunday school; they seem bright and nice children.

"I am glad I had a chance, while with you, to attend an out-door meeting. It makes me appreciate our in-door meetings the more. How strange it would seem here to the people, if we should start a proceeding of that kind. I hear that a Methodist preacher has tried it this summer, and has been arrested three times, notwithstanding he has influential backers. We had a Utah boy try to do missionary work in a street car, but even that is a poor place for that kind of work."

UTAH NEWS.

(Summarized from Territorial Papers.)

Salt Lake City is to have a cable traction tramway.

The Logan Temple is fast approaching completion. The plastering will soon be finished.

The Grand Jury of the Third District Court has adjourned after finding twenty-eight indictments.

A species of grouse, known by the local name of the "fool hen" is said to abound in the northern part of the Territory.

W. B. Folsom, of Salt Lake City, is the inventor of some ingenious improvements in reaping machines, which are highly spoken of.

That terrible disease, diphtheria, is prevailing to a considerable extent in Salt Lake City. A number of deaths have occurred from it.

A three-foot vein of bituminous coal is said to have been discovered in the Oquirrh range of mountains, within fifteen miles of Salt Lake City.

President Geo. Q. Cannon is on a business trip in the Eastern States. Hon. John T. Caine, Delegate to Congress, traveled eastward with him.

John W. Henry, of Fillmore, had a horse, upon which he was riding, fall

with him on the 12th ult., inflicting such severe injuries as to cause his death four days afterwards.

President W. M. Palmer, of the North-Western States' Mission, has returned to Utah with another small company of Saints from that region—30 in number. He reports the existence of a more murderous and mobocratic spirit towards the Elders in some parts than ever before.

F. Armstrong & Co., have just completed their new four-story flour mill in the 18th Ward, Salt Lake City. It is fitted up with the most improved machinery, of the patent roller system. Its present capacity is 25,000 lbs. of flour per day, and it will soon be increased to 40,000 lbs. daily.

A correspondent of the Utah *Journal* gives a glowing account of the settlement in Snake River Valley, which is yet only a few months old. Thos. E. Ricks is Bishop there, and he and the settlers generally are manifesting a degree of enterprise which is very commendable. The valley bids fair to be an important agricultural region.

The San Francisco *Chronicle*, speaking of the late Bishop Hunter, says: "A man of much character and intelligence, and generous to a fault in dealing with his fellow men, Bishop Hunter leaves behind him a name which the masses of the Mormon people will always cherish, and which the Gentiles who knew him will never mention except in tones of respect."

A series of meetings have been held in Salt Lake City, called by the City Council, for the purpose of hearing arguments for and against a system of sewerage, which some persons claiming to be authorities on sanitary matters, have been vehemently crying out for of late. It was found that the sewerage advocates were transients and place-hunters, who each had his private "ax to grind." They utterly failed to show how the sanitary condition of the City could be improved by sewerage; in fact, the evidence rather tended to a contrary conclusion, but many good ideas were doubtless evolved by the discussion which will aid the city officers in establishing the best possible sanitary regulations.

Ashley, a new settlement, established in Uinta County, in 1879, has made excellent progress. Some idea of its rapid material development may be gained from the following retrospective summary taken from the *Deseret News*: "In 1879, 1,500 bushels of grain were raised, cut with cradles and threshed by two old worn-out threshers. In 1880, from 10,000 to 12,000 bushels were raised, all cut with cradles and threshed by one old machine, repaired at considerable expense for that season. In 1881, about 35,000 or 40,000 bushels were raised, and four self-raking reapers, one McCormick harvester, and in the fall a new thresher helped the farmers with the grain. The year 1882 saw about 50,000 bushels, three self-binders and one or two more self-rakers; and two new threshers were added to those already enumerated. The present year will probably produce 60,000 bushels, with six more self-binders and one more new thresher added to the list. Lots of grain got very ripe before it could be cut. Resources for grain raising there are almost unlimited, and there is room for many more people. The climate is said to be fully equal to that of Salt Lake Valley.'